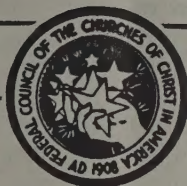


# Federal Council BULLETIN

Vol. XXIII, No. 1



January, 1940



A JOURNAL OF INTERCHURCH COÖPERATION

# Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FEDERAL COUNCIL OF CHURCHES, DEPARTMENT OF THE CHURCH AND SOCIAL SERVICE  
New York, N. Y. .... January 4, 1940

HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS, ANNUAL MEETING  
Indianapolis, Ind. .... January 12-16, 1940

FEDERAL COUNCIL OF CHURCHES EXECUTIVE COMMITTEE  
New York, N. Y. .... January 26, 1940

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION AND ASSOCIATED MEETINGS  
Chicago, Ill. .... February 4-10, 1940

WESTERN SECTION OF ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM  
Rochester, N. Y. .... February 20, 21, 1940

STUDY CONFERENCE ON THE CHURCHES AND THE INTERNATIONAL SITUATION  
Philadelphia, Pa. .... February 27-29, 1940

NATIONAL CONVENTION OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS OF THE U. S. A.  
Atlantic City, N. J. .... April 10-16, 1940

GENERAL CONFERENCE OF THE METHODIST CHURCH  
Atlantic City, N. J. .... April 24, 1940

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S.  
Chattanooga, Tenn. .... May 16, 1940

NORTHERN BAPTIST CONVENTION  
Atlantic City, N. J. .... May 21-26, 1940

GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH  
Buffalo, N. Y. .... May 22, 1940

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. A.  
Rochester, N. Y. .... May 23, 1940

GENERAL SYNOD, REFORMED CHURCH IN AMERICA  
Buck Hill Falls, Pa. .... June 6, 1940

GENERAL COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES  
Berkeley, Calif. .... August 15-22, 1940

SEVENTH DAY BAPTIST GENERAL CONFERENCE  
Battle Creek, Mich. .... August 20-25, 1940

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## Federal Council Bulletin

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# FEDERAL COUNCIL BULLETIN

*A Journal of Interchurch Coöperation*

*Issued by*

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-TWO NATIONAL COMMUNIONS:

Northern Baptist Convention  
National Baptist Convention  
Congregational and Christian Churches  
Disciples of Christ  
Evangelical Church  
Evangelical and Reformed Church  
Friends  
The Methodist Church  
African M. E. Church

African M. E. Zion Church  
Colored M. E. Church in America  
Moravian Church  
Presbyterian Church in U.S.A.  
National Council of the Protestant  
Episcopal Church  
(Coöperating Agency)  
Reformed Church in America

Reformed Episcopal Church  
Seventh Day Baptist Churches  
Syrian Antiochian Orthodox Church of  
North America  
United Brethren Church  
United Church of Canada  
United Lutheran Church  
(Consultative Body)  
United Presbyterian Church

VOL. XXIII, No. 1

JANUARY, 1940

## THE EDITORIAL OUTLOOK

### *A Prayer for the New Year*

Lord of all new life,  
We pray Thee, for this new year,  
That in it we may be renewed in Thine own life,  
And walk through it in Thine own companion-  
ship.

We pray Thee for new freedom of spirit,  
New zeal in Thy service, new forgetfulness of  
ourselves,  
New power to forsake the lower path  
And to climb ever upward to the heights.

We pray Thee for a new breaking down of bar-  
riers this year  
Between man and man, race and race, nation  
and nation.  
We pray Thee for a new thinning of the  
obscurity  
Which hides Thee from the dim eyes of men.

O Father, in this new year  
Lift us out of this stagnant morass of delusion,  
Where we are choked in the muddy depths,  
Content with an existence which is one long  
death.

Lift us out and away into the clear glory of Thy  
presence  
Where the darkness is cleansed from our eyes,  
Our form is changed, and—whilst still dwelling  
in the flesh—  
We meet Thee, day by day, face to face, in  
Eternity.

J. S. HOYLAND in "A Book of Prayers  
for Youth." Association Press.

### *What Part Will We Have in the Peace?*

While the American churches are strongly committed to keeping America at peace, they must not be unconcerned about the issues which are at stake in the war. Our political neutrality must not be allowed to betray us into moral irresponsibility and selfish isolationism.

It is salutary for us to remember that our own nation, by reason of its unwillingness to accept a measure of responsibility for world order commensurate with its power, has contributed to the present chaos in Europe. It is well for us, too, to be on our guard lest we now sink into the ignoble role of being complacent profiteers from the war. A neutrality which is merely a matter of narrow national selfishness would represent a policy no more Christian than the selfishness of warring nations.

The great issue to which our churches should now devote their best thought is this: what part is America to play when the time for peace arrives? Prophetic voices in Europe are already raising the question as to the basis of a lasting peace. Whether, after the war, some kind of a new order in Europe is to be possible, with a greater measure of mutuality among the nations, is likely to depend in large measure upon what America is prepared to do. We want America to stay out of the war; we cannot be content that America should stay out of the peace. To do so might mean that by our sins of omission we would have a guilty part in the destruction of Western civilization.

But we cannot have an influence upon the terms of peace unless we know what kind of peace we want and are willing to pay the price for it. The after-the-war possibilities will be determined by what public opinion will support, and what public opinion will support will hinge largely on the attitude of America, the most powerful and most privileged nation in the world.

We warmly welcome the contribution which is being made to Christian thinking along this line by John Foster Dulles, known to readers of the BULLETIN as one of America's foremost students of international affairs and one of the American delegates to the Oxford Conference on "Church, Community and State" in 1937. In a recent address on "America's Role in World Affairs," delivered before the National Council of the Young Men's Christian Associations, he insisted that the only alternative to international anarchy is some form of world government. He suggested that some qualification of absolute national sovereignty is essential to lasting peace. The question he left with his hearers was whether the American people will have the enlightened vision to support such a proposal and what Christians are to do to educate the American people to understand the issue.

### *Why the National Christian Mission*

Twenty or thirty years ago thoughtful Christians felt the urgency of emphasizing the social expression of religion. Today that urgency remains but an even deeper necessity appears. While we must still struggle to find adequate social applications of the Gospel, the first urgency is to be sure that we have a Gospel.

We can no longer take it for granted that people know what Christianity really is or have any definite faith in God and in Jesus Christ. Lacking such a faith, they have no clear discernment of any moral and spiritual meaning in human existence. They are the people whom Walter Lippmann describes when he speaks of those who "having lost their belief in God have lost with it the belief that their lives have any significance or that it matters what they do."

If there once was a time when "science" and "scientific education" seemed a sufficient guide for living that time is long since past. Today

we see that in the moral realm science is a neutral and that something "beyond science" (to use Einstein's phrase) is necessary. More than one scientist has incisively pointed out that, while science has given us vast power, it does not give us the motives for utilizing the power for the right ends. The right use of power, it is now clear, is equally as important as the possession of it. The threatened collapse of civilization bears eloquent testimony to this truth. As Sir Alfred Ewing, former president of the British Association for the Advancement of Science, declares:

"Man is ethically unprepared for the bounty of nature under the control of science. The command of nature has been put into his hands before he knows how to command himself."

And Dr. Alexis Carrel, surveying our unprecedented advance in the mechanics of civilization, side by side with spiritual poverty, says:

"There is not the shadow of a doubt that mechanical, physical, and chemical sciences are incapable of giving us intelligence, moral discipline, health, nervous equilibrium, security and peace."

All this gives high timeliness to "The National Christian Mission," as outlined on another page of the BULLETIN. It is a united attempt to rebuild the spiritual foundations of American life. It is "evangelistic" in the deepest sense of the term, aiming to proclaim and interpret the "good news" of the Christian revelation. It is not satisfied with the vague religiousness which, for many, has become a feeble substitute for positive Christian faith and vital Christian experience. The Christian faith, the Mission will declare, is something far more profound than an idealistic impulse to conserve and develop social values. The "values" are surely to be prized but the question haunts us, "How long will we maintain the *values* for which Christianity stands if we lose the Christian faith in God and in Christ and the Christian understanding of the nature of man and of human destiny?"

### *Religion and the Schools*

From many parts of the country evidence continues to come of a growing concern for more adequate religious education. For the most part it takes the form of proposals for an extension

of what is commonly called "weekday religious education," carried on in periods of "released time." This means that the schools set aside a period during which pupils are dismissed, if their parents so desire, for the purpose of attending classes conducted under the auspices of their own religious group—Protestant, Catholic or Jewish. The plan is not without opposition—sincere opposition—from persons who fear even this amount of coöperation between church and state. Yet, it appears to operate, where tried, with a large degree of satisfaction as far as the participant bodies are concerned.

All efforts to extend this plan, however, should make full provision for protection of the individual pupil from any kind of coercion—even in the form of unspoken disapproval of the child or parent who is unwilling to have any part in the arrangement. The only theory on which wholehearted coöperation can be hoped for in a community which is not religiously homogeneous is that the school *makes time available* for religious teaching under denominational auspices—not that the school is in any sense a party to such sectarian teaching.

But the basic question about religion in relation to public education does not arise in connection with "released time." Such a plan, no matter how successful in furnishing to boys and girls a better grounding in their own faith, leaves unchanged the secular character of public education. It must be entirely divorced from the school program because it is sectarian within the meaning of state constitutions and statutes. This is as it should be. But the fundamental problem remains: the schools are forced, because the public generally regards the words "religious" and "sectarian" as synonymous, to avoid any significant use of religious ideas and sanctions that are common to all our faiths. In an educational program that increasingly builds its curriculum out of life interests and experiences—in industry, art, finance, politics, government health, housing, home economics—a fence is built around religion. Not only so, but the religious movements in history, the religious aspects and implications of the social studies, even the lives of great religious leaders, are regarded as dangerous topics, and education is

carried on with only a hesitant and perhaps apologetic reference to what has always been a basic factor in human culture.

The attempt to educate the child in two compartments of thought and action, one secular and the other religious, does violence to the unity of life and education. The school gets the bulk of the child's time and energy. What he gets there—in addition to what the home and the playground give him—is almost sure to determine the central interests of his life.

*"Inasmuch as ye did it not to these . . ."*

We talk hopefully about the oneness of Christians the world over—and there is solid ground for the belief that such a community of interest already exists. Yet the passing months of the European war bring increasing evidences of apparent indifference here to the fate of millions of fellow-Christians in the stricken lands. After a quick survey of the fate which has befallen the churches of Austria, Czecho-Slovakia, Poland and other war-torn areas, Dr. Adolf Keller exclaims: "And now Finland, with an Evangelical membership of 3,365,800—or ninety-eight percent of the population—is entering into the shadow of war. Naturally, we on the continent are so close to the widening battlelines that our nerves are more on edge than yours, but does the witness in the face of death of so many Christian people and churches mean nothing to the Christians of America?"

Some situations cannot now be remedied. Whole flourishing churches in Poland are utterly scattered. The German Evangelical Church in Galicia has been turned over to Bolshevik rule. The Ukrainian Evangelical Church, with its fifty pastors, has been entirely cut off in the same way by the Soviets. The fate of these pastors will probably be as dire as that of the two hundred Evangelical pastors in Russia.

But there are whole areas where much can be done and done now. The Christian forces in Europe have girded themselves for the struggle. The Central Bureau of Inter-Church Aid in Geneva, set up partly through the action of the Federal Council in 1922, is a lighthouse of hope. But we are not giving to Dr. Keller and his associates adequate practical help.

# Announcing the National Christian Mission

IN the conviction that extraordinary times like the present demand extraordinary efforts and that in a period of confusion the only course for the Church is forward, the "National Christian Mission" has been brought into existence.

Throughout the past twelve months, under authorization from the Biennial Meeting of the Federal Council of Churches in 1938, plans have been going forward for the holding of another series of Missions, in purpose similar to those held in 1936-37 yet different in several respects. One difference will be in the number of centers to be visited. Instead of forty centers in the schedule as before this time only twenty will be visited, since a full week is to be spent in each place in order to permit more intensive work. Another difference, indicated in the difference in name, is in the groups that are to be reached. The former enterprise was directed to the spiritual revival of those within the churches. The new undertaking, under the broader name of "National *Christian* Mission," will try to help the churches to reach the unreached masses of our land.

The National Christian Mission will be sponsored by the Federal Council of the Churches of Christ in America through its Department of Evangelism, with the coöperation of the International Council of Religious Education, the Foreign Missions Conference of North America, the Home Missions Councils and the National Council of Church Women. To direct the whole enterprise a National Committee has been set up with Dr. William Hiram Foulkes, pastor of the Old First Church, Newark, N.J., as the Chairman and Dr. Jesse M. Bader, Executive Secretary of the Department of Evangelism, as the National Director.

The field program will be launched, after more than a year and a half of preparation, at Kansas City, Mo., on September 29, 1940. The schedule for the following six months is nearly complete, as follows:

Sept. 29-Oct. 6—Kansas City, Mo.  
 October 6-13—Denver, Colo.  
 October 13-20—Minneapolis, Minn.  
 October 20-27—Oklahoma City, Okla.  
 Oct. 27-Nov. 3—Houston, Tex.  
 November 3-10—To be supplied.  
 November 10-17—Indianapolis, Ind. (Tentative)  
 November 17-20—Chicago, Ill.  
 Nov. 24-Dec. 1—Baltimore, Md.  
 December 1-8—Hartford, Conn. (Tentative)  
 January 5-12—Syracuse, N. Y. (Tentative)  
 January 12-19—Philadelphia, Pa.  
 January 19-26—Louisville, Ky.  
 Jan. 26-Feb. 2—Pittsburgh, Pa.  
 February 2-9—Washington, D. C.  
 February 9-16—Cleveland, Ohio  
 February 16-23—St. Louis, Mo.  
 Feb. 23—March 2—Portland, Ore.

March 2-9—Seattle, Wash.  
 March 9-16—Oakland, Cal.  
 March 16-23—Los Angeles, Cal.

The plans cover not only these twenty cities but also the surrounding area for a radius of two to three hundred miles. In some instances the entire state is to be included, and, where this is the case, the Mission will be under the auspices of the State Council of Churches.

The program of the National Christian Mission will be carried on in three periods. First is the period of preparation. This begins with the World-Wide Week of Prayer, January 8-14, 1940. During this week the churches of the nation will begin the enrollment of individual members in a "World-Wide Fellowship of Prayer." Each person when enrolled agrees to pray daily for three definite things: (1) that his own personal life and work may be acceptable to God, (2) that there may be a spiritual revival, (3) that a righteous peace may be established. Emphasis will be placed upon the daily practice of prayer throughout the whole year. It is hoped that millions around the world in this time of conflict will unite in this concert of prayer.

Another vital part of the period of preparation is the simultaneous observance of a World-Wide Communion Service on October 6. The suggestion for this has come from the Presbyterian Church in the U.S.A., which four years ago began to celebrate such a day throughout its own denomination. The purpose for 1940 is to secure the attendance of every member of every church at the Lord's Table on the same day, emphasizing the ecumenical Christian fellowship. It should be noted that the plan does not call for *union* communion services. The simple objective is that every Christian should share in the Holy Communion in his own parish church, at the same time experiencing a spiritual oneness with all other Christians around the world.

The second general period is the holding of the Missions in the twenty great centers. In each place the Mission will begin on a Sunday and conclude on the following Sunday. Some twenty-five speakers, including widely known men and women drawn from both the ministry and the laity, will participate in the leadership.

One of the main approaches will be through the many organized groups in each community. One city, after a recent survey, found over five hundred organizations in which the Mission speakers could be placed one or more times during the week. Such organizations include the educational, social welfare, professional, business, labor, cultural and governmental groups. Through them it is hoped to reach great numbers of people who are not reached by the regular program of the local church. In addition, there will be seminars and conferences for special groups, dealing with specialized religious and community

interests, and youth meetings and mass meetings. Following the Mission in each center, special groups of speakers will visit certain selected communities in the area. These Missions may continue for two or three days in each place and along somewhat similar lines to those followed in the larger centers.

The third, and climactic, period is when local congrega-

tions hold intensive Missions of their own. For a full week, evangelism is to be put to the fore in the local church. Various methods will be followed. Some churches will have the pastor or an invited speaker preach each night for the week; others will send out a group of carefully selected members to do personal work; still other churches may desire to combine the two methods.

## The National Christian Mission: Its Purpose

(An Official Statement by the Federal Council's Executive Committee)

**I**N a world at war the National Christian Mission is thrust forth with a high sense of immediacy and urgency. At its heart is the conviction that the Christian Gospel has the only adequate message for the world today. It is a united movement of Christian forces to bring the Gospel, in all its validity and vitality, to the people of the nation for their sincere consideration and their personal acceptance.

### THE ETERNAL GOSPEL

The Mission goes forth with "good news," with the "eternal Gospel" set in the framework of the contemporary scene. The "good news" is not of men's devising—it issues from a mighty divine act in which the living God has openly declared His will for the whole human race. Upon men's dark and sinful world there has dawned the light of God's seeking and saving love. The glorious Gospel is the good news of God's intervention in history in man's behalf and for man's redemption, individually and socially, both here and in the world beyond.

This Gospel has come to man in the gift of His Son, Jesus Christ. Through His incarnation, His life, His crucifixion and His resurrection, God dwelt among men, God provided reconciliation between Himself and all men, God pledged His victorious power to all who accept His freely offered gifts. God has likewise given men His Holy Spirit through whom He dwells in men's hearts, guides them into the deeper truth of Christ, assures them of His constant faithfulness, comforts them in their tragedies, empowers them in their trials and pledges them life everlasting.

The Gospel offers all those who accept it in faith a life of moral meaning, the forgiveness of sin's guilt and victory over its power, spiritual security in God's eternal love, creative power to meet all of life's conditions, peace that passes understanding, joy of salvation and love for the brethren. Not least among the gifts of the Gospel is the blessed fellowship of "kindred minds and hearts," the holy Catholic Church, in which we experience the inspiration of the Christian community.

The Gospel is available for all, irrespective of nationality, race, class, sex, or color. It was given to satisfy the deepest needs of man; it possesses the power to transcend time and place. Its acceptance today in faith results in

the truest life possible for the individual and for society.

The Gospel enables man to lay hold of two immutable things: an unshakable Kingdom—"We have a Kingdom that cannot be shaken"—the Kingdom of God; and an unchanging Person—"Jesus Christ, the same yesterday, today and forever." These are the centers of our certainty. But these two centers are one. The unshakable Kingdom meets us in the unchanging Person, calling for obedience as of old, saying: "Repent ye; for the Kingdom of Heaven is at hand." This demand is an absolute demand that the total life, individual and social, come under God's redemptive reign. It is a whole gospel to the whole of life.

The National Christian Mission humbly and yet boldly appropriates the name of Christ. Its holy cause centers in Christ. It knows no other Saviour, acknowledges no other Lord and Master. Amid the threat of world catastrophe and in the face of individual collapse, the revelation of God in Christ is the central key to the meaning of history and of personal and social struggle.

The paramount purpose of the Mission is therefore so to present the Gospel that men and women may be led to a direct and personal commitment to Jesus Christ as Saviour and Lord and to full discipleship to Him.

### THE CONTEMPORARY SCENE

The present world situation demands a prayerful, united and unprecedented Christian advance. Mankind is "oppressed with perplexity and fear. Men are burdened with evils almost unsupportable and with problems apparently insoluble. Even in countries which are at peace, unemployment and malnutrition sap men's strength of body, mind and spirit. In other countries war does its 'devil's work' and threatens to overwhelm us all in its limitless catastrophe." Totalitarian states have arisen which claim the absolute allegiance of the human spirit—an allegiance which should belong only to God. Racial suspicion and hatred are rife. Everywhere men are conscious of uncertainty and chaos. Their mastery over nature has not resulted in genuine security nor has it offered any power to master the problems of human nature and society. The mood of disillusionment and even of despair is widespread.

In these bewildering days men need to hear afresh about life's purpose and meaning in God and about the inev-

itable judgment of God upon life builded on foundations other than His will. The world in its perennial hunger for divine meaning and succor needs to be offered the Gospel which is able to make all things new, restore to man his lost estate and lead him into purposeful, creative and satisfying life.

But Christians of today, if hesitant, unaroused and weakened by division, do not confront the situation with sufficient courage and vigor to disclose the full power of the Gospel. The fire of evangelical passion smolders, but lacks a kindling glow. The National Christian Mission seeks to recapture the fearless aggressiveness of the early Christian Church and to experience anew the thrill of creative change in individual and social life. It is an attempt to get Christianity into action so that its full impact may be felt by our generation. It is a remobilization of our spiritual forces which the gravity of the hour and the inarticulate spiritual hunger of the masses demand.

Three alternatives confront society today; the collapse of civilization—the acceptance of a new pagan faith like fascism or communism—or the revival of Christianity on a scale and at an intensity quite beyond anything our day is visualizing. We believe that the Christian Gospel has the relevant and significant word to say in this present crisis. It is the living force the world so tragically needs. It invites men and women to discover God's transforming grace in their own lives and then relate their noblest inspirations to the social hurts and the social needs of their age.

#### A CALL TO PRAYER

If the National Christian Mission is to issue in deep spiritual results, it will be through the opening up of unused channels of power. The ascending Christ uttered as His last words the promise: "Ye shall receive power, when the Holy spirit is come upon you; and ye shall be my witnesses . . . unto the uttermost part of the earth." Such an empowering visitation of the Holy Spirit is possible in our day. The Christians of the nation, therefore, are urged to become apostles of prayer and to pray definitely, persistently, and expectantly:

that the spiritual energies which have transformed other ages may be released today for the redeeming of individuals and the healing of society's ills;

that the reliance upon the mechanics of organization may not replace the dynamic of a God-centered faith;

that all the missionaries may be so filled with the spirit of Christ that they shall be worthy interpreters of Him;

that the official declaration of the churches professing a desire for Christian unity may be sealed in this common undertaking so that divisiveness may be replaced by solidarity;

that as we face the threatening impact of unchristian philosophies and secular totalitarian claims we may discover the source of true democracy and true freedom in the Christian Gospel;

that as we voluntarily identify ourselves afresh with the redemptive passion of Christ, we may experience the joy of a new discovery of God and inner renewal;

that 1940 be a Year of Prayer for all Christian people, summoning us to a fellowship of intercessory petition, and that the Christian believer, no matter how inconspicuous his place, may become aware of the possibility of exercising through prayer an influence as mighty as that of the most renowned;

that the churches in local communities, kindled to a more glowing spiritual life, may build the objectives of the Mission into their continuing work;

that the whole Mission from beginning to end, its plans and purposes, its program and personnel, may be saturated with the spirit of believing prayer in "the Name that is above every name."

#### Lay Leadership

At the meeting of the Federal Council's Executive Committee on November 24 four important recommendations were adopted, designed to magnify the place of lay members of the churches in all the work of the Federal Council. The recommendations, which were received with much enthusiasm and unanimously adopted, were as follows:

1. That the Laymen's Coöperating Commission and the Women's Coöperating Commission be invited to make suggestions as to how a more adequate lay participation in all the work of the Council can be secured.
2. That, in order to make it easier for the laymen who are members of the Executive Committee to attend its meetings, at least two meetings each year be held in the late afternoon and evening.
3. That, if the Laymen's Coöperating Commission and the Women's Coöperating Commission approve, the Executive Committee transmit to the next Biennial Meeting an amendment to the constitution permitting an increase of the membership of the Council by one-third, with the proviso that the additional places must be filled by laymen or laywomen.
4. That the Executive Committee request the officers of the Council to give careful study to carrying out a series of small informal conferences of ministers with leaders in business and industry on the meaning of Christianity in the life and work of the world.

A meeting of the Laymen's Coöperating Commission was held on December 5, under the chairmanship of Mr. Francis S. Harmon, to consider the special service which the laymen might render in developing an adequate program of public relations not only for the Federal Council, but for all the churches that comprise it, and, so far as possible, for American Christianity as a whole.

# From the President of the United States to the President of the Federal Council of Churches

The White House  
Washington

December 23, 1939.

*My dear Dr. Buttrick:*

Because, at this Christmas time, the world is in sorrow, it is especially fitting that I send you a message of greeting and of faith. Realizing the spiritual kinship of all who believe in a common God, I have sent a like greeting to the Pope as head of the Catholic Church, and to Rabbi Cyrus Adler as an outstanding leader of the Jewish faith.

The world has created for itself a civilization capable of giving to mankind security and peace firmly set in the foundations of religious teachings. Yet, though it has conquered the earth, the sea, and even the air, civilization today passes through war and travail.

I take heart in remembering that in a similar time, Isaiah first prophesied the birth of Christ. Then, several centuries before His coming, the condition of the world was not unlike that which we see today. Then, as now, a conflagration had been set; and nations walked dangerously in the light of the fires they had themselves kindled. But in that very moment a spiritual rebirth was foreseen—a new day which was to loose the captives and to consume the conquerors in the fire of their own kindling; and those who had taken the sword were to perish by the sword. There was promised a new age wherein through renewed faith the upward progress of the human race would become more secure. . . .

I have the rare privilege of reading the letters and confidences of thousands of humble people, living in scores of different nations. Their names are not known to history, but their daily work and courage carry on the life of the world. I know that these, and uncounted numbers like them in every country, are looking for a guiding light. We remember that the Christmas Star was first seen by shepherds, long before the leaders knew of the Great Light which had entered the world.

I believe that while statesmen are considering a new order of things, the new order may well be at hand. I believe that it is even now being built, silently but inevitably, in the hearts of masses whose voices are not heard, but whose common faith will write the final history of our time. They know that unless there is belief in some guiding principle and some trust in a divine plan, nations are without light and peoples perish. They know that the civilization handed down to us by our fathers was built by men and women who knew in their hearts that all were brothers because they were children of God. They believe that by His will enmities can be healed; that in His mercy the weak can find deliverance, and the strong can find grace in helping the weak. . . .

In these present moments, no spiritual leader, no civil leader can move forward on a specific plan to terminate destruction and build anew. Yet the time for that will surely come.

It is, therefore, my thought that though no given action or given time may now be prophesied, it is well that we encourage a closer association between those in every part of the world—those in religion and those in government—who have a common purpose.

I therefore suggest that it would give me great satisfaction if you would, from time to time, come to Washington to discuss the problems which all of us have on our minds, in order that our parallel endeavors for peace and the alleviation of suffering may be assisted.

When the time shall come for the reestablishment of world peace on a surer foundation, it is of the utmost importance to humanity and to religion that common ideals shall have united expression.

Furthermore, when that happy day shall dawn, great problems of practical import will face us all. Millions of people of all races, all nationalities and all religions may seek new lives by migration to other lands or by reestablishment of old homes. Here, too, common ideals call for parallel action.

I trust, therefore, that all of the Churches of the world which believe in a common God will throw the great weight of their influence into this great cause.

To you, whom I have the privilege of calling a good friend, I send my sincere greetings at this Christmas Season.

Cordially yours,

Franklin D. Roosevelt.

## DR. BUTTRICK'S REPLY

"This telegram gratefully acknowledges your Christmas message of hope and faith. We are glad that through your action we have this public opportunity to extend our cordial greetings to His Holiness the Pope and to Dr. Cyrus Adler and to all those whom they represent. We share your confidence that men and women in every land have a basic faith in God and therefore in human brotherhood, and that even in the present chaos and darkness they are preparing a better day.

"We join you in the prayer that a lasting peace of justice and goodwill may soon bless mankind. Your invitation to a continued opportunity for conference is gratefully accepted. The Federal Council of the Churches of Christ in America pledges itself through you to the people of America and of every Church and land to seek under God a world order in which unmerited poverty and carking fear and the threat of war shall be banished."

## For Christian Race Relations

**A**NNOUNCING the eighteenth annual observance of Race Relations Sunday, February 11, which will be one feature of Interracial Brotherhood Month, the Federal Council of Churches has issued through its Department of Race Relations a message emphasizing the Christian obligation to make the United States of America a nation in which brotherhood prevails.

The Message, drafted by Rev. Philip C. Jones, Associate Pastor of the Madison Avenue Presbyterian Church, New York, challenges the Church in a time of world conflict and suffering, to be aware of the "lack of social justice in our own country," and "to purify herself of the great modern heresy of racial discrimination within her own walls." Christians are called upon "to give themselves to the exposition of and opposition to every cruelty and injustice which greed, bigotry, and prejudice create." Specific suggestions are given which show the responsibility devolving upon American churchmen in bringing about community changes in fields where there is discrimination in industry, unequal educational opportunities for minority races, inequitable administration of public benefits of social security, the withholding of civic privileges and rights from citizens because of color, and an unbrotherly conduct in the daily life of people of different racial groups. Concrete suggestions are given to the local church for stimulating activity toward these results, and a note of penitence is sounded for the injustices which infest our American society.

In reference to the extension of the observance from a day to Interracial Brotherhood Month, the Message continues: "No day or week or month, however, will suffice. Education in brotherhood is a continuing process. We must emphasize Brotherhood Years, Brotherhood Decades, Brotherhood Centuries, until, in the grace of God, it is Brotherhood Now." The Message takes its departure from the word of St. Paul:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace who has made both one, and hath broken down the middle wall of partition between us.

Eph. 2:13-14.

A keynote is also sounded in the lines of Robert Frost:

"Before I built a wall I'd ask to know  
What I was walling in or walling out,  
And to whom I was like to give offense.  
Something there is that doesn't love a wall,  
That wants it down."

An attractive poster and helpful program suggestions for various departments of the church and for community groups have also been issued. Among the authors of the programs are Dr. G. Glenn Atkins formerly of Auburn Theological Seminary, Miss Mary Esther Reese of the Brooklyn Church and Mission Federation; Miss Marjorie Penny of the Friends' Interracial Committee, Philadelphia; Miss Katharine Terrill of the Congregational Christian Council for Social Action; and the late Miss Nancy Longenecker of the First Presbyterian Church, Brooklyn.

## Relief of Suffering Abroad

**A**S announced in the last issue of the BULLETIN, plans are being carried forward for the coördination of the several major foreign relief appeals which the churches are being asked to support. A committee created jointly by the Federal Council of Churches and the Foreign Missions Conference is undertaking the responsibility of giving information to local churches concerning the various appeals for relief abroad, validating such appeals as have a strong claim on the support of the churches, coördinating the appeals of agencies which are closely associated with the churches, receiving funds and transmitting them to the appropriate agencies and seeing that unmet needs are given consideration. The appeals which have thus far been officially included in this effort at coördination are:

- German refugees (agency, American Committee for Christian Refugees, 287 Fourth Avenue, New York)
- Suffering civilians in China (agency, Church Committee for China Relief, 105 East 22nd Street New York)
- Polish and Spanish refugees (agency, American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.)
- Struggling European churches and minority groups in

Europe (agency, Central Bureau for Relief of the Evangelical Churches of Europe, 297 Fourth Avenue, New York)

Missionaries and mission stations affected by the war (agency, Foreign Missions Conference of North America, 156 Fifth Avenue, New York)

Prisoners of War and Interned Civilians (agency, International Committee of the Y.M.C.A., 347 Madison Avenue, New York)

In commending these appeals, the co-chairmen of the Joint Committee, Dr. John R. Mott and Dr. Lewis Seymour Mudge, say, in a letter to the responsible leaders of the churches:

"When has there been a time when the members of American churches have been called upon to minister to wider areas and deeper depths of human need and suffering than now confront us in different parts of the world—notably in the Far East and in the lands of Europe so severely affected by war conditions? A very special responsibility, therefore, rests upon us for we belong to a country of peace, a country with a population of the most cosmopolitan texture, and a country with vastly greater resources than any other. The word of our Lord and Master is inescapable: 'For, unto whomsoever much is given of him much shall be required.'"

## EMERGENCY AID FOR FINNISH PEOPLE

When the Finnish Relief Fund, Inc., was organized under the chairmanship of Honorable Herbert Hoover to meet an emergency need of the most urgent character, one of the first things it did was to turn to the Federal Council of Churches for assistance in securing the coöperation of the churches throughout the country. Although the plan for observing a special "Finland Sunday" was formulated only a week before the actual observance of the day, it was possible, through the Federal Council's coöperation, for Mr. Hoover's committee to enlist nation-wide help from the churches. Telegraphic messages were sent to 150 state and local councils of churches, asking them to take the responsibility for informing the ministers in their constituencies about the Finnish Relief Fund. The churches were not asked to serve as collecting agencies, but to direct the thoughts of the people in prayer to the need in Finland and to suggest that contributions be forwarded through the channels of the local newspapers.

In recognition of what was done to enlist the interest and support of the Christian people of America, the Archbishop of the Church of Finland (Lutheran) sent the following message to the Federal Council of the Churches of Christ in America, transmitted through the Finnish Minister in Washington:

"The Church of Finland sends the American churches her hearty Christian greetings. The sympathy and the help shown by the noble American nation is to us of great value in our fight for liberty and independence. May God's blessing rest upon the American nation and her Christian churches."

## Cleveland Seminar on Worship

One of the most successful of the seminars on worship was held in Cleveland, O., on December 11. It was arranged by the Cleveland Church Federation, Rev. O. M. Walton, Executive Secretary; the Ministerial Association of Greater Cleveland, Rev. E. N. Krafft, President; and the Federal Council's Committee on Worship, Rev. Oscar Thomas Olson, Chairman.

The sessions were held in the beautiful building of the Epworth-Euclid Methodist Church, with about 300 attending, many of whom were ministers and music leaders.

Those participating in the program were President Albert W. Palmer, Chicago, Ill.; Professor Clarence Tucker Craig, Oberlin, O.; Professor Frank M. McKibben, Evanston, Ill.; Mr. Federal L. Whittlesey, Detroit, Mich.; Rev. Deane Edwards, Secretary of the Federal Council's Committee; and the following from Cleveland: Dean Chester B. Emerson, Rev. Robert B. Whyte, Rev. Oscar Thomas Olson, Rev. Harold C. Phillips, Rev. E. N. Krafft, and Rev. O. M. Walton.

A feature of the seminar was the hymn festival service in the evening at which nineteen of the Cleveland choirs participated under the leadership of Mr. Whittlesey.

# The Christian Criticism of Life

FREE MEN. Lynn Harold Hough. New York, The Abingdon Press, 1939. 240 pages. \$2.00. The third volume of the Forest Essays.

"Dean Lynn Harold Hough is a man with a message which runs like the main theme of a symphony through the third volume of the Forest Essays . . . He is a doughty defender of a humanism which keeps the channels open between man and God."—*Christendom*.

"Dr. Hough presents the third of his series of Forest Essays with such artistry of style, charm of phrase, freely cultured thought . . . that all of his other thirty or more sheaves must bow down to this one."—*Churchman*.

"If the matter is important the manner is delightful. Dr. Hough's passionate spiritual conviction, his love of humanity, his joy in literature and in all things lovely and of good report, shine forth in a style that passes naturally from grave to gay and mingles perfect simplicity with epigrammatic sparkle and grace."—*The Christian World* (London).

"The third series of the Forest Essays extends the area of Dr. Hough's application of the principles of evangelical humanism to the problems of our times. Of this significant movement in religion and letters, uniting the control of classical culture and the passion of Christian conviction, Dr. Hough is certainly one of the leading exponents and interpreters."—*New York Times*.

"Dr. Hough is a theologian of high rank, a master of classical and contemporary literature in the English tongue."—*New York Herald Tribune*.

"The art of essay writing in the style of Lamb and Hazlitt seems to have disappeared, though we have occasional examples of it from time to time, and few literary efforts can be more welcome when the thing is well done. Dr. Lynn Harold Hough has been practicing this art with success in America, and the various series of his 'Forest Essays' possess a charm which comes partly from their literary style and partly from the easy way in which the author discusses fundamental problems."—*Expository Times* (Edinburgh).

"It would doubtless be possible for a meticulous critic to question a word here and phrase there, but the spirit of the book is so admirable that one can only welcome it wholeheartedly."—*Commonweal*.

"Not many writers of our time handle the essay form as gracefully or as fruitfully as does Dr. Hough. Light flashes from many facets of his brilliant mind and illumines a wide variety of themes."—*The Christian Century*.

"More than most writers, Dean Hough can speak pointedly to our age because he understands it profoundly. His writing possesses that quality best described as distinction."—*Zions Herald*.

"The chapter on 'Free Men' is full of inspiration, and it is good to know that an earnest thinker of the calibre of Dr. Hough has also the gift of lucid expression so helpful to the general reader."—*Public Opinion* (London).

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# Distress Among Evangelical Churches of Europe

SOME inkling of the difficulties and burdens laid upon the Continental Churches by the developments of the last six months may be obtained from the brief survey just sent to the American Office of the Central Bureau for Relief of the Evangelical Churches of Europe by Prof. Adolf Keller, the Director of the Bureau in Geneva. He writes:

"Some of the more urgent and tragic of our many problems are beginning to emerge. It is necessary for our Bureau to put its work on a war basis and to arrange to meet as adequately as possible the following emergency needs:

"1. Help for the French pastors, half of whom are mobilized, whose families are already suffering from the withdrawal of an income which has been below a normal living standard for a long time.

"2. Aid for the evacuated parishes, especially from Alsace, which have been uprooted and must try to reconstruct their existence in the interior of France for the duration of the war.

"3. Emergency aid for the Czech Hussite community in Paris and its environs.

"4. Emergency aid for the Spanish refugees of whom there are still thousands in the south of France, including

some 2200 Evangelicals. These constitute a heavy drain on the resources not only of the French Government but also of the French Protestant Churches.

"5. Immediate emergency aid for the Protestant communities of those parts of Poland which can be reached. Conditions are still chaotic but people are beginning to gather around their churches and pastors are trying to rebuild the scattered congregations and provide food and shelter for homeless families.

"6. Help for the Russian Orthodox Theological Seminary in Paris, bereft of support from England and already in a precarious situation from the failure of expected support from America. This is the only religious training school left to the Russian Orthodox Church.

"7. Assistance to the German Evangelical Church in tracing German pastors in the belligerent countries and on the mission fields and forming a special committee for the purpose of aiding such individuals as far as conditions permit and getting news to their families.

"8. Keeping open the channels for bringing aid to the "Confessional" pastors or their families in Germany.

"9. Helping in the work of spiritual care for prisoners of war and tracing the missing, especially in Poland.

"10. Assistance in raising funds to help refugees in

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"12. Emergency aid for institutions in Poland and in countries to which large numbers of refugees have fled, also for 'El Porvenir' in Madrid, which is still functioning as a relief center for the Spanish Evangelicals, pending legislation clarifying the status of all non-governmental schools and religious bodies (other than Catholic)."

### New Publications

**Race Relations Sunday: Packet of Materials.** Includes a Message for Race Relations Sunday from the Federal Council, services of worship emphasizing interracial brotherhood, and outlines of programs for children, young people's and women's societies, together with informational material on racial minorities in America. Five cents per packet; \$3.50 a hundred.

**Poster for Race Relations Sunday,** emphasizing interracial brotherhood. Designed for use on bulletin boards. Up to ten copies may be had free; 60 cents a hundred.


**The Fellowship of Prayer.** An interdenominational manual of daily devotions, including Scripture, prayer, and meditation for each day during Lent. Prepared by Dr. Gaius Glenn Atkins. Widely used for distribution in local churches. May be ordered from the Federal Council's Department of Evangelism, 297 Fourth Avenue, New York. Two cents a single copy; \$2.00 a hundred.

**Annuity Agreements of Charitable Organizations.** A booklet of 60 pages, containing the papers presented at the Sixth Conference on Annuities, held October 4-5, 1939, under the auspices of the Federal Council's Committee on Financial and Fiduciary Matters. Includes a large amount of technical material bearing on rates for annuity agreements, methods of securing annuity gifts, the regulation and supervision of the issuance of annuity agreements and taxation and legislation affecting annuities. Fifty cents a copy.

**Order of Worship Used at Cleveland Seminar on Worship on December 11.** Single copies free on request to Federal Council's Committee on Worship, 297 Fourth Avenue, New York.

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## Toward Christian Unity

On December 1 an all-day meeting of the Federal Council's Commission for the Study of Christian Unity was held under the chairmanship of Bishop Ivan Lee Holt of Dallas, Texas. The primary purpose of the meeting was to review and appraise the more important current phases of the movement toward a more united Church. Some indication of the many outreaches of the movement is given by a survey of the program for the day, including reports on the Joint Field Department of interdenominational agencies, by Dr. J. Quinter Miller; the Women's Training Institute for Leadership in Ecumenical Work, interpreted by Mrs. Henry Hill Pierce; the Presbyterian-Episcopal Concordat, presented by Dr. William B. Pugh; the studies of the Faith and Order movement on the nature of the Church, presented by Dr. George W. Richards; the studies of the Life and Work movement on the function of the Church, presented by Dr. Henry Smith Leiper; the publication of *Christendom* and other educational materials, outlined by Dr. Floyd W. Tomkins; local conferences on Christian unity, reported by Dr. Edgar DeWitt Jones; and the development of an ecumenical outlook in rural areas, discussed by Dr. Hermann N. Morse.

On December 13, the joint committee created by the Federal Council of Churches and the Foreign Missions Conference to study the possibility of an advance in Christian unity on the foreign missionary field held its first meeting under the chairmanship of President Arlo A. Brown of the Drew Theological Seminary.

## Christian Council for Democracy

An emergency conference to consider the Christian religion in relation to the war and the life of the American people has been called by the United Christian Council for Democracy, an independent organization made up of leaders in Christian social action. It is to meet in Cleveland, Ohio, January 23-25, 1940. The conference will deal with the attitude of the churches toward war and peace and such domestic problems as civil liberties, anti-Semitism, the relationship of the churches to labor and

the unemployed, and kindred topics. A few of the many speakers on the program are: Bishop Francis J. McConnell, of the Methodist Church; Bishop Beverly Tucker, of the Episcopal Church; Professor Reinhold Niebuhr, of the Union Theological Seminary; Professor A. T. Morgan, of the Virginia Seminary; Rev. Joseph Fletcher, of the School of Applied Religion; Rev. James Myers, Industrial Secretary of the Federal Council of Churches; Rev. W. B. Spofford, Executive Secretary of the Church League for Industrial Democracy; Rev. John Paul Jones, of the Presbyterian Fellowship; Rev. Charles Webber, of the Methodist Federation for Social Service; Rev. Dale DeWitt, of the Unitarian Fellowship for Social Justice, and other outstanding leaders. In addition to joint meetings, several affiliated denominational groups will hold either their annual meetings or special conferences. Details of the program may be secured from Rev. Richard Morford, 22 Forest Avenue, Albany, N.Y.

## Christians Join Jewish Protest

A mass meeting at Madison Square Garden, New York, for the purpose of registering a protest against the treatment of the Jews in Poland and other areas under the Nazi regime, attended by twenty thousand people on the evening of December 14, heard Christian speakers voice their sympathy with the suffering of the Jewish people and plead for coöperation of Christians and Jews in furthering justice and freedom for all. Among the speakers were former President Herbert Hoover, who was present in person, and Honorable Alfred M. Landon, who addressed the meeting over the radio from Topeka. Many speakers emphasized their conviction that America must not participate in the present war but were equally insistent that thoughtful Americans cannot be neutral in their sympathies.

Expressing the sympathy of Christians, Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, pointed out that Christians as well as Jews are suffering in Poland and other parts of Europe and that Christians "have a direct stake in what is happening." In conclusion, he said:

"In the part of Poland which has passed under Soviet, instead of Nazi, control the Jews may face less physical danger and yet find an even greater spiritual peril. Religious schools will disappear, synagogues and churches will be subjected to an inveterate hostility, priests and ministers and rabbis will be treated as traitors. To escape from German-controlled Poland into Soviet-controlled Poland may mean to save the body and lose the soul.

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"There are differences of religious conviction between Jew and Christian—at one point a momentous difference—but we share together the priceless spiritual heritage of Israel. As His Holiness Pope Pius XI truly and nobly said, 'Spiritually we are all Semites.'"

## Home Missionary Coöperation

For the furthering of coöperation in home missions the Home Missions Council and the Council of Women for Home Missions will meet in their annual sessions in Indianapolis January 12-16. The program will open on January 12, with separate sessions of the two organizations for business, a dinner sponsored by the Church Building Committee and a joint session in the evening on "field and functions" of the Councils. On January 13, in addition to joint sessions of the two councils, there will be a luncheon sponsored by the Committee on Indian Work, and, in the evening, a presentation of the needs of sharecroppers, homesteaders, and refugees. Sunday, January 14, will be "Home Missions Sunday" in the Indianapolis churches, with Bishop Francis J. McConnell speaking at a mass meeting in the First Baptist Church in the evening. On January 15, the Council of Women for Home Missions will be in session and there will also be a "Rural Church Conference," under the auspices of the Indiana Rural Life Council. The program will conclude on January 16 with a Church Women's Luncheon at the North Methodist Church.

The Hotel Severin will be headquarters.

The observance of the second Sunday in January as "Home Missions Sunday" is being urged and local churches are invited to make this an occasion for emphasizing the responsibility of the Church for making America truly Christian and for a special ministry to the groups and areas that lack normal religious privileges.

## Roswell Barnes on European Mission

In response to urgent cablegrams from the Provisional Committee of the World Council of Churches asking that a representative of American Christianity attend the emergency meeting of the Administrative Committee, which is to be held in Holland beginning January 6, the American members of the Provisional Committee have requested Rev. Roswell P. Barnes, who on January 1 became Associate General Secretary of the Federal Council, to go to Europe for this purpose. The meeting in Holland will consider two major questions: first, what the churches can do to lay the foundations for world order after the war and, second, how they can fulfill their largest service in relief of the suffering during the war.

It is also hoped that Mr. Barnes may be able to confer extensively with Christian leaders in the neutral countries and, if possible, with trusted leaders of the churches in the countries which are at war. It is felt that in this way an important contribution may be made to strengthening the sense of Christian fellowship during the war, to keeping the channels of communication open between Christians of various nations and thus to making the ideal of the ecumenical Church more of a reality.

# NEWS OF STATE AND LOCAL COÖPERATION

## Massachusetts Challenges Complacency

At the annual meeting of the Massachusetts Council of Churches (Rev. Frank Jennings, Executive Secretary) held at Lowell, Mass., November 12-14, Bishop G. Bromley Oxnam of the Methodist Church, spoke on the theme, "Challenging Pagan Axioms." The "pagan axioms" to which he addressed himself included such ideas as "War is inevitable" and "Right must bow to economic necessity."

Taking his point of departure from the chaotic condition of the world today, Right Reverend W. Appleton Lawrence of the Protestant Episcopal Church spoke upon the theme "The Church Has the Answer."

Representing the Federal Council of Churches, Dr. George A. Buttrick, President, gave two addresses centering around the general question, "What shall an American Christian do now?" Among the practical counsels which he gave were "Keep sane. Do not talk about the war after

9 p. m. Keep alive the spirit of prayer. Keep hope and understanding and good will. Keep God—nay, let God keep us."

## Baltimore Launches Preparation for Christian Mission

On December 11 the Lyric Theater, Baltimore, Md., was the scene of a great city-wide meeting launching the preparation for the National Christian Mission for the Maryland-Delaware area. Twenty other Christian agencies of the state have agreed to join with the Council of Churches and Christian Education of Maryland and Delaware in sponsoring the undertaking. At this initial preparatory meeting 1800 people heard Dr. Jesse M. Bader, Director of the National Christian Mission interpret its plans and the Right Reverend James E. Freeman speak on the theme, "Facing Reality with Christ." A dedication ceremony, centering around the lighting of the candles which symbolize the shedding of the light of Christ, concluded the meeting.

## New York Service to Alcoholics

An alcoholic treatment service has been instituted by the Greater New York Federation of Churches, Rev. Rudolph Schnorrenberg having been associated with the staff for this purpose. It has an Advisory Committee made up of Dr. J. Sutherland Bonnell (Presbyterian), Rev. Charles Trexler (Lutheran) and Rev. Otis Rice (Episcopal). Ministers are invited to send alcoholic patients for consultation and treatment. Charges are made according to the financial situation of the patient.

## Cleveland Women Undertake Court Work

The Cleveland Council of Federated Church Women on January 1 begins a new service in connection with the courts and social agencies of the city, and will employ a part-time case worker for the purpose. Special funds have been secured during the past year in order to make this new program possible.

## Death of James Morton

James Morton, who had been the executive secretary of the Atlanta Christian Council since its formation, died on December 14. Mr. Morton was a lay member of the Presbyterian Church in the United States who had devoted a major part of his life to interdenominational work. The Atlanta Christian Council is the oldest organization of its kind in the South.

## Annual Religious Drama Contest

Under the auspices of the Religious Drama Council, associated with the Greater New York Federation of Churches, a play-writing contest has been announced again this year. It closes April 15, 1940. Five awards are offered, as follows: First award \$200; second award \$100; third award \$75; fourth award \$25; fifth award a bronze medal. Plays submitted must be one-act dramas, especially designed for church production by children, young people or adults. They may be biblical, historical or modern, provided they give expression to Christian conviction and faith in the face of modern problems. Suggested themes are "The Spirit of Christ in the World Today," "Christian Unity," "Christianity and Peace," "Christianity and Democracy." More detailed information can be had from Miss Margaret Nevius, Chairman of the Play Contest Committee, Greater New York Federation of Churches, 71 West 23rd Street, New York.

## Erie, Pa. Plans New Council

The proposal for a council of churches in Erie, Pa., has been submitted to the churches of the city by a special committee appointed by the Erie Ministerial Association. Rev. Ralph C. McAfee, formerly secretary of the Detroit Council of Churches, has served as a member of the Committee, with Dr. Hugh B. Speer (United Presbyterian) as Chairman. The organization, as contemplated, is to have five departments—evangelism, Christian education, spiritual welfare, public relations and business. It contemplates beginning its work on a modest basis with a budget not exceeding one thousand dollars for the first year, which is to be provided by the churches of the city. Invitations are to be extended to the Erie County Christian Leadership Training School and the Erie Federation of Women's Missionary Societies, to merge their work and interest in the council of churches. The Sabbath School Association, the Y.M.C.A., the Y.W.C.A. and the Erie Chapter of the American Guild of Organists will be invited to accept associate membership.

## North Carolina Holds Fourth Convocation

The Fourth Annual Convocation of Churches held under the auspices of the North Carolina Council of Churches is scheduled to be held in Greensboro, January 16-18, under the general theme "The

Witness of the Church in a Perilous World." Among the outstanding leaders on the program will be Professor Justin W. Nixon of Colgate-Rochester Divinity School; Dr. A. J. Muste of the Labor Temple, New York; Dr. Harry C. Munro of the International Council of Religious Education; Dr. J. Quinter Miller of the Federal Council of Churches; Right Reverend Edwin A. Penick of Raleigh, N. C. Bishop J. Kenneth Pfohl of the Moravian Church and President of the North Carolina Council of Churches; Dean Howard Thurman of Howard University; Dr. G. Ray Jordan of the Centenary Methodist Church, Winston-Salem, and Dr. Paul J. Braisted, General Secretary of the Student Volunteer Movement.

## Vermont Church Council Holds Planning Session

The Vermont Church Council spent November 24 in an intensive planning for the coming year. Beginning at ten-thirty, each standing committee met to explore program needs and to outline ways and means for meeting those needs. These sections included adult education and Christian social action, religious education of children, religious education of youth. A luncheon on weekday religious education brought together workers from over the state who were either now participating in weekday church schools or were contemplating their establishment. The dinner hour was devoted to a farewell banquet

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to the retiring president, Rev. Augustine Jones, who has resigned to accept a pastorate in Palo Alto, Calif. Dr. J. Quinter Miller, of the Federal Council's staff, was present throughout the sessions and gave the closing address, "Coöperation, the Road to Unity."

Wide interest is developing in the week-day church school movement in Vermont. The Vermont Church Council has been authorized to appoint a board of religious education which will seek to supervise, counsel and guide the movement throughout the state.

## Church Councils and Radio

An extensive program of religious broadcasting is conducted by the Kansas City (Mo.) Council of Churches under the general direction of Dr. J. W. McDonald, Executive Secretary. The program enlists the coöperation of five radio stations. Over WDAF there is a program every morning, conducted by one of the ministers or other Christian leaders of the city. Over WHB there is a service every Sunday morning. Over KMBC there is a Saturday morning program devoted to an interpretation of the Sunday school lesson. Over KITE there is a Sunday morning service of wor-

ship and a weekday afternoon broadcast at 4:45. Over KCMO there is a round-table discussion each Tuesday evening.

In recognition of four years of continuous daily broadcasting by the New Haven (Conn.) Council of Churches, Station WELI, of New Haven, through its manager, on December 1 presented the Council of Churches with a certificate as an outstanding contributor to the welfare of the community." The New Haven program includes a daily broadcast and two special programs—one on Thursday evening, entitled "The Religious News Reporter," and one on Monday evening, entitled "Religion and World Affairs."

The Metropolitan Church Federation of St. Louis, beginning December 16, has inaugurated a broadcast over Station KSD at 10:45 each Saturday morning in connection with what is called a "Radio Bible Reading Club," under the direction of Dr. H. H. Wernecke, Professor of Biblical Interpretation at the Eden Theological Seminary.

## A "Return to Religion"

Thirty-four laymen resident in Crestwood and other nearby communities in Westchester County, N. Y., have launched a "return to religion" movement on a co-

operative basis which includes the Protestant and the Roman Catholic Churches and Jewish synagogues. A pamphlet publication was distributed to all of the families in the community, emphasizing the significance of religion and the Church and suggesting that all who receive the pamphlet avail themselves of the opportunities which their own sanctuaries offer for worship. The laymen who took the initiative in the undertaking were all members of Asbury Centenary Methodist Church of Crestwood, but they carried out the plan on a basis broad enough to include the whole community. They hope that laymen in other communities will adopt the idea. The keynote of their movement is expressed in the following quotation from their announcement:

"It is our conviction that the world is paying the penalty of a drift toward paganism. We have attempted to substitute philosophy for faith. The world has been in the grip of materialism. Its salvation, our salvation, our self-protection lie in return to religion. Where shall this return to religion be begun? For us there is only one logical starting-point—our own selves, our own homes, our own community."

# AMONG THE NEW BOOKS

## This Nation Under God

By ARTHUR E. HOLT

Willett, Clark & Co. \$2.00

These latest lectures on the Rauschenbusch Foundation at the Colgate-Rochester Divinity School, by the Professor of Ethics in the Chicago Theological Seminary, dig beneath the surface of popular debates on democracy to discover its ultimate roots and to nourish the soil in which it can grow to maturity.

A democratic civilization, it is insisted, must be basically religious, resting on a conviction about the inherent worth of individual persons and their relations to one another, arising out of the Christian faith in God as Creator and Father of one human family. The natural soil for democracy is the smaller community—the family, the town, the village—in which a sense of common purpose and of personal responsibility can be fostered. The American people, as the author sees them, became "irresponsible" when the township, as the primary unit of social and political life, was left behind and the great city took its place. Under the difficult conditions of modern urbanization, it is possible to find a new "pattern of community" which will nourish a sense of social responsibility.

Against any state-controlled society Professor Holt rebels, but he is convinced that our so-called democracy is such an "atomistic society, full of cleavages" that a radical change is necessary. An "organic

society" we must have, in which a conscious unity takes the place of undisciplined freedom.

The necessity for a greater equality in economic opportunity, the development of higher standards of service in the vocational and professional groups, a solution of the urban-rural conflict and a larger justice to the agricultural producer are among the issues with which the book deals. In facing these issues the great question for the Church is whether it can itself be a democratic brotherhood. If the Christian Church can come to mean "more to men than their consciousness of nationality, class, race and provincial locality," it will be a creative force for democracy.

## John J. Eagan

*A Memoir of an Adventure for the Kingdom of God on Earth*

By ROBERT E. SPEER

Privately printed. American Cast Iron Pipe Co., Birmingham, Ala.

When John J. Eagan of Atlanta died on March 30, 1924, the Christian Church lost one of its choicest spirits in our generation. So successful in business that at an early age he was president of the American Cast Iron Pipe Co., he found his chief business in furthering the Kingdom of God. He was a pioneer in inter-racial coöperation, organizer of the Southern Inter-Racial Commission and first chairman of the Federal Council's Department of Race Rela-

tions. He was foremost in every Christian enterprise of a civic character in Atlanta. He devoted himself to translating Christian principles into concrete terms of economic and industrial life, asking himself again and again, "What would Jesus do if He were in my place?" Throughout his life he was a diligent student of the Bible, an unflinching tither of his income, an active worker in his local church and a strong supporter of the movement for a larger Christian community. The record of his life, as written by his colleague in Christian service, Dr. Speer, is an inspiration.

S. M. C.

## Along the Indian Road

By E. STANLEY JONES

Abingdon Press. \$1.50

This sequel to "The Christ of the Indian Road" will be welcomed by all who look to the great missionary and evangelist for stimulating ideas and inspiring insights. The new volume is characterized by the same devotion to Christ and the same social passion which have marked his earlier writings. In the main, this is an interpretation of the religious life of India and of what Christ has to offer to that land.

The strongest part of the book is its keen analysis of the difference between the Christian religion and the Hindu. The frequent references to conversations with Indian figures like Mahatma Gandhi, Dr. Ambedkar and Jawahar Lal Nehru add

## Some New January Cokesbury Good Books

Albert W. Beaven:

### \* Remaking Life

In "the power to remold personalities" and in a "united spiritual company, human and divine," is centered the Christian hope of victory, says Dr. Beaven, over the anti-Christian forces and conflicting philosophies of our present spiritual armageddon. Both stirring and practical is this author's challenge to do now "what we envision."

*The Chapters: BUILDING A STRONG CHURCH FOR A HARD WORLD. QUALITY CHRISTIANITY RESTS UPON THE POWER TO REMAKE LIVES. CAN WE CHANGE LIFE? THE PULPIT AND THE LIFE-CHANGING PROCESS. REMAKING LIFE THROUGH FELLOWSHIP. THE CHRISTIAN CAUSE, AND ITS DEMAND FOR GREAT LIVING.* \$2

Donald Wayne Riddle:

### \* Paul, Man of Conflict

For the reader of this book the limitations of the present drop away and Paul stands in full view—a person, the product of well-understood factors of inheritance, environment, and individual religious experience. Using Paul's own letters as a primary source, Professor Riddle freshly interprets his materials, at the same time significantly relating primitive Christianity to present-day living. \$2

George Shaw Stewart:

### \* The Lower Levels of Prayer

With honesty and thorough common sense this book faces the difficulties which deter ordinary men and women from effective prayer practice. Church tradition, history, and modern practice are studied for all that they offer in prayer experience. The unique study will guide the reader over the "lower levels of prayer" into truly creative communion with God. It will help to meet the everyday needs of those who truly want to pray but find it hard. \$1.50

Albert E. Barnett:

### \* Understanding the Parables of Our Lord

This new and much-needed work treats each of the parables of Jesus separately, under four significant headings. *First*, the author—using the Goodspeed rendering—studies the Gospel context; *second*, he investigates the meaning as presented by the Gospel writers; *third*, he explains the imagery and concepts of the parable; *fourth*, he brings out the probable teaching point of the parable in the context of the ministry of Jesus. Clear-cut scholarship and keen discernment are apparent in each treatment. \$2

Charles H. Heimsath:

### \* Sermons on the Inner Life

These sixteen declarations of the power and serenity of the God-filled life are thoroughly pertinent to the special needs of modern men and women. Full of suggestive themes and convincing applications of profound truths from the Bible, they emphasize the meaning and urgency of the Christian gospel.

*Some of the Sermon Themes: SPIRITUAL SECURITY. THE SACRAMENTAL LIFE. THE MIND OF CHRIST. HIS METHOD OF PRAYER. ON WARM MIDDLE GROUND. CITY MAN FINDS GOD. THE MASTER BUILDER.* \$1.50

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color and human interest. Of greatest value, perhaps, is the author's disclosure of his own spiritual growth. A chapter on the Ashram at Sat Tal, in which Dr. Jones is the leader, gives important sidelights on a unique method of religious discipline.

The author's sharp contrast between "The Kingdom of God" and "The Church" is not very convincing. His criticisms of the Madras Conference of the International Missionary Council will seem to many to rest upon an exaggerated antithesis between the Kingdom and the Church.

## Five Decades and a Forward View

By JOHN R. MOTT

Harper & Bros. \$1.50

These lectures at the Union Theological Seminary of Virginia by the world's best known missionary statesman review major developments in the world mission of Christianity during the fifty years of the lecturer's active service. The first lecture describes the student missionary uprising, beginning with the intercollegiate conference at Mt. Hermon, Mass., in 1886, culminating in the Student Volunteer Movement. As the most important factor in the following decade the Laymen's Missionary Movement is the subject of study. This is followed by a survey of the drawing together of the missionary forces in a coöperative unity, in which the Edinburgh Conference of 1910 played a creative role. The enlisting of a more adequate financial support for missionary work is pictured as a dominant interest of the next decade. The last decade is portrayed as one of "depression, recession, and re-creation."

The last two lectures turn from the past to the future. One of them is a masterful interpretation of the situation now faced, from the vantage-point of the world conference at Madras in 1938. The other is a study of problems in the secur-

ing of an ecumenically minded leadership for the coming day, to which the author has himself made a unique contribution.

S. M. C.

## Fundamentals of Christian Statesmanship

By JAMES WALLACE

Revell. \$3.00

The President-Emeritus of Macalester College at ninety years of age has applied his erudition and ripe experience to "a study of the Bible from the standpoint of politics and the state." Since God is the moral governor of the world, the nations are subject to His sovereignty, and, if so, the State has a moral nature. The American conception in the Constitution is true to this view. With this ideal Dr. Wallace contrasts the contemporary German state, with its "doctrine of force and will to power."

In Jesus Christ we have "the forerunner of statesmen." The contributions of Christianity to every sphere of social life are discussed, bringing out the foundations of true statesmanship in the Old and New Testaments. The present political crises are all moral. The perplexed layman will find many of his ethical questions answered by President Wallace.

The relation of the Church to the State is treated in the light given by the Prophets and Jesus. Force may be a weapon of the State but not of the Church. The relations of Church and State are treated historically down to contemporary times.

While lacking somewhat in coherence, this study is stimulating and informing in its exegetical values, its characterization of historical epochs and events and although at points it goes quite far afield, its main thesis is established—that politics and the State have yet much to learn from Scriptural teaching. C. S. M.

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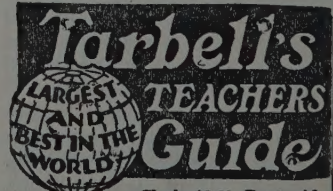
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## New Harper Books

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### Three Centuries of Advance

By KENNETH SCOTT LATOURETTE. This third volume in *A History of the Expansion of Christianity* carries Dr. Latourette's "majestic panorama" through the great era of geographical discoveries (1500-1800 A.D.). Again Dr. Latourette has placed the student of Christian history deeply in his debt. For out of the mass of source materials he has prepared a thorough, concise and readable account of a great period of expansion whose religious and cultural effects are still being felt. Here is a worthy successor to the earlier volumes, *The First Five Centuries* and *The Thousand Years of Uncertainty*. Complete Bibliography, Indexes, and Maps. \$3.50

### Religion for Free Minds

By JULIUS SEELYE BIXLER. Professor Bixler of Harvard defends liberalism in a heartening book for those who believe in the essential reasonableness of religion. Closing his eyes to none of the criticisms, he provides a careful analysis of the background and present position of liberal religion. More important, he shows its importance for the future unless irrationalism prevail. \$2.50

### The Knowledge of God

By D. ELTON TRUEBLOOD. The claim of men to know God has been rudely challenged in recent years. Here is a critical study of the question whether religious knowledge is only alleged or is, at least in part, truthful. In its approach to the phenomena of mystical experience, this book is in the high tradition of William James. The December Selection of the Religious Book Club. \$2.00

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